



The
PRESENT TRUTH
and
Herald of Christ's Epiphany

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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.

CONSIDER THE MEMORIAL

WE RECOGNIZE the statement, "Father, I entrust my spirit into your hands" as the last words of our Master while on the cross, right before He breathed His last. There is a special force in this expression which perhaps can be seen from only one viewpoint. We contrast it with King Solomon's declaration that at death, "The dust shall return unto the earth as it was, and the spirit shall return unto God who gave it" (Eccl. 12: 7). The wise man's statement refers to the death of humanity in general. It implies that both the body and the life-principle which energizes it are the gift of God, and that they have been forfeited. All mankind are dying and has no right to life, for our first parents lost this right by disobedience in Eden. God permits each child of Adam

to use the spark of life which he has inherited from his parents as long as possible. Therefore it is proper for mankind to preserve their lives as long as they can by means of physical care of whatever kind.

The privilege of life, the spirit of life, goes back to God at death. It is loaned to us for as long as we meet the Divine requirements for its retention. It is absolutely in the Divine keeping. It is not *a thing* — it is a *privilege*. If one man should say to another, "I will give you the right to cultivate this field for a year," we would understand that when the year has terminated, the field will return to the owner. So it is with the privilege of living. No human being can truthfully say that he has a right to life. Everything like ownership was forfeited in Eden by the first man's disobedience, and at the death of each individual that energizing power of life goes back to God who gave it.

In the case of our Lord Jesus, however, it was different. He was "holy, harmless, undefiled, and separate from sinners" (Heb. 7: 26). He permitted His life to be taken from Him by wicked men, although He could have retained it, if He so desired (Matt. 26: 53, 54). He was merely laying it down, permitting it to be taken from Him, so when on the cross He said, "Into Your hands I entrust My spirit," it was still His spirit, unforfeited by sin, and He commended it to the Father's care (Luke 23: 46).

JESUS RETAINED HUMAN RIGHT TO LIFE

This trustful commitment to the Father's care implied our Lord's faith in God's promise to raise Him from the dead. Although as a human being He gave up that life, nevertheless He still retained the *right* to life as a human being. The New Creature did not die. As a New Creature He slept for parts of three days, waiting for His divine body in the resurrection, but as a human being He died. Because of His obedience to the will of God even unto death, He was raised on the third day a spirit being. It is this right to human life that He will eventually give to Father Adam, and to all the human family who will be willing to receive it on the Divine terms.

We see, then, that there is a special meaning in our Lord's dying statement, "Into Your hands I entrust My spirit." The phrase, "into Your hands," seems to convey the thought of entrusting something to the Father's care,



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Ralph M. Herzig

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Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- The defense of the Parousia Truth, given by the Lord through "that Servant," as basic for all further development of the Truth;
- The defense of the arrangements, charter and will given by the Lord through "that Servant," as binding on controlling corporations and associations among Truth people; and for
- The exposition and defense of the unfolding Epiphany-Basileia Truth, as meat in due season for the Lord's people, as He is pleased to provide it.

for the *hand* figuratively represents power. While both hand and arm represent power, yet the hand more particularly bears the thought of skill, care, Divine power, supervision, and interest. Thus, our dying Lord placed His life and all His rights in the Father's care, as a *deposit*, that in due time He might apply it in harmony with the Divine Plan for human salvation.

Our Lord had left the Heavenly courts in order to accomplish the ransoming work for Adam and his posterity. His change of nature from a spirit as the *Logos* to a human being was made with the view of enabling Him to be the ransom price for mankind — a perfect man for a perfect man — Greek, *antilytron*, a corresponding price. As the Apostle states it: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15: 21, 22; 1 Tim. 2: 5, 6). At thirty years of age, He presented Himself at Jordan to become the ransom price for all humanity, and He continued to give that price in laying down His life, which in the Father's due time would constitute the ransom price for Adam and all of his posterity. This work of voluntarily laying down His life, of surrendering it, of sacrificing it, ended when on the cross He cried, "It is finished" (John 19: 30).

THE RANSOM AND ITS APPLICATION

Nothing more could be laid down than was laid down at Calvary — a ransom, a corresponding price for Adam. But it was not paid to settle Adam's account then, for had it been, Adam and all of his posterity would *then* and *there* have been turned over to the Lord Jesus for salvation purposes. On the contrary, the price was laid in the hands of Divine justice as a deposit, to the credit of our Lord Jesus, in order that later He might apply it in harmony with God's Plan. While still on earth our Lord could make no use whatever of the ransom price. He must ascend on high, there to appear in the presence of God, before even His disciples could be brought into fellowship with the Father (Heb. 9: 24).

Ten days after our Lord's ascension and fifty days after His resurrection, the holy spirit was poured out for the disciples at Pentecost, who according to His instructions had met in the upper room. This outpouring was the evidence that they had been accepted of the Father through the merit which He had deposited in the Father's hands, when on the cross He had cried, "Into Your hands I entrust My spirit" — His life and all of its rights and the right to life.

The ransom price is designed to bring to Adam and his race earthly life, life rights, and right to life — which were lost in Eden through disobedience.

Our Lord did not *give* the merit of His sacrifice to His disciples outright, but merely credited its value to them only for the time of their "high calling." It was not for them to possess it solely for their own use, nor for the use of the Church as a whole, because it would eventually be needed for the whole world of mankind, "a ransom for all, to be testified in due time." Therefore, all who became footstep followers of our Lord during the Gospel Age renounced at consecration their share in the restitution blessings that are coming to mankind at our Lord's Second Presence, in order that they may have a share with their Redeemer in a still greater blessing — glory, honor, and immortality — the Divine nature.

When all of the Church class shall have been glorified with their Lord, then it will be the due time for our Redeemer to transfer to Divine Justice the merit of His death, which He placed in the Father's hands as a deposit when He died on Calvary. When this ransom price shall have been formally delivered over to Justice in the end of this Gospel Age, then it will no longer be a deposit at our Lord's command, but will have been exchanged for Adam and his posterity, the world of mankind, all of whom will be immediately transferred by the Father to the Son, that the work of the Millennial Kingdom may begin. The ransom price is designed to bring to Adam and his race earthly life, life rights, and right to life — which were lost in Eden through disobedience. When the Kingdom work begins, all the families of the earth shall be subjected to the Redeemer, in order that He may uplift them from sin and death conditions to all that was lost in Adam, but regained by our Lord's death.

EATING THE FLESH OF THE SON OF MAN

What did our Lord mean when He said that in order to become His disciples, we must "eat the flesh of the Son of Man"? This statement is one of our Lord's "dark sayings." "All these things Jesus spoke to the multitude in parables; and without a parable He did

A thousand years have been appropriated for eating this Bread by the world, and this eating and walking in obedience to the Kingdom's requirements will gain for them everlasting life.

not speak to them" (Matt. 13: 34; Psa. 78: 2). The Jews asked, "How can this man give us His flesh to eat?" We read that when He had spoken these words, some of His followers turned back and walked no more with Him. They said, "This is a hard saying. Who can hear it?" (John 6: 52-60). And many today do not appreciate this statement of our Lord.

But these words have great force and significance when we bring the light of other Scriptures to bear upon them. The flesh of Jesus represented His human nature. His previous nature was heavenly, spiritual. He left that condition and was made flesh for our sakes. Why should He be made flesh for us? Because Father Adam was a fleshly being and brought condemnation upon himself by one act of disobedience. Adam's life being legally forfeited, he could not give to his children what he himself had lost. His children also became tainted mentally, morally, and physically by heredity. Therefore, the whole human race is dying.

THE BREAD FROM HEAVEN

The Lord Jesus speaks of Himself as the Bread that came down from heaven, of which, if a man eat, he shall live forever (John 6: 51). What is it to "eat the flesh of the Son of Man"? We answer that in order to redeem us from death, the Lord Jesus suffered death. He permitted His life to be taken from Him. He did not resist as He might have done. This was the Divine arrangement, and He was obedient to the Father's will. The object of this arrangement was that Adam and all of his race might be redeemed from the sentence of death, and might come back into harmony with God and attain everlasting life.

It was necessary not only that Jesus should lay down His life as a ransom price for the world, but also that any who would profit by the sacrifice should willingly and intelligently accept it, appropriating its value for their justification and for salvation purposes.

It is the same as the eating of natural food. None of us are forced to eat. We eat to sustain life. When the human race come to recognize that they are dying, they say, Oh, that we had some food that would overcome all the imperfection of our system and keep us alive, and relieve us of these abnormal conditions. As the Divine Plan unfolded, the Heavenly Father provided that Jesus should become the Lamb of God, the Passover Lamb, and that all those who eat of this Lamb — who would appreciate the merit of His sacrifice — will gain everlasting life, and that perfection which was lost by Adam's disobedience and sin. The Church was invited to have this life during the Gospel Age, and they received it by a credit from their Savior's merit, through faith in Him who is "the Bread of life." This flesh, this symbolic Lamb, this Bread from heaven, they appropriated by faith during the Christian dispensation. Each believer realized that he was born a sinner, and that Christ died for his sins. Believing this, he accepted his share in that Sacrifice which God had provided in Jesus.

DRINKING HIS BLOOD

Such as took this first step were invited to take the second step — the drinking of the *blood*. To such God said, "Since you thus believe, and since you have thus eaten of Jesus' flesh — in your heart and mind — it behooves you to give your will wholly to God, to renounce the flesh and all the things of the flesh and to take up your cross and to follow Jesus, to walk as He walked." This is acceptable with God, for Christ left the Church an example that they should follow in His steps (1 Peter 2: 20-24).

Was there any special reward for these to take this second step? Was there anything better, higher, to be gained by them? Yes, if they were dead with Christ, allowing their life to go down into death as He did, they would also live with Him. By having part in the First Resurrection, they have become joint-heirs with Christ in His glory and immortality. The Little Flock attained all this: (1) by *eating* His *flesh* and (2) by *drinking* His *blood*. To this gracious offer of the Lord this class replied, "I will gladly accept this offer to walk in Jesus' steps." This has been the proposal for the Gospel Age alone.

God sent His Son to be man's Redeemer. Jesus died, and the redemption price was thus laid down. Whoever of the world will accept his share of that redemption, when the New Covenant is sealed and inaugurated, will thus become more and more alive,

and will eventually reach human perfection. As all hear and come to understand this when the Kingdom is established — if honest hearted they will say, “If God has provided this Sacrifice for sinners, I shall delight to have my share, and will gladly fall into line. I shall rejoice to eat of the Bread from heaven and to improve the opportunities which God has provided. I will profit by them and be thus restored — made a perfect human being.” So then, by eating of this Bread, the whole world will get Restitution — perfection of life on the perfected earth. A thousand years have been appropriated for eating this Bread by the world, and this eating and walking in obedience to the Kingdom’s requirements will gain for them everlasting life.

We do not understand that the world will *drink* of Christ’s *blood* as part of the sin-offering. The difference between the Church and the world, regarding the eating of the Bread, the flesh, is that the world will *eat* — appropriate the value of Christ’s sacrifice and gain perfect human life through “restitution” in the Millennium; while the Church *ate* by faith and received justification while here on earth. They laid down this justified human life in sacrifice with Jesus, that they might gain with Him the new life, the Divine, spiritual life, which they now have.

Therefore they *drank of His blood*, partook of His sacrificial “cup.” In the Memorial by partaking of the Bread they appropriated His life rights for their reckoned human perfection which was then sacrificed for the world. The spirit-begotten were especially careful to perform their part in the sin-offering as symbolized by the Memorial.

Therefore, seeing the faithfulness of those of the 144,000 and of the Great Multitude who have now received their rewards, let us as potential Youthful Worthies and Consecrated Epiphany Campers, before eating of the bread and drinking of the cup, examine ourselves as to our worthiness to partake of these emblems (1 Cor. 5: 7, 8; 11: 24-29). The instruction in these verses is primarily for the Church, but in principle it applies to all of the consecrated who are seeking to be cleansed from the defilements of sin. If we do this we will become vessels fit for the Master’s use. Let us partake of the Lord’s Supper, which illustrates His death as the Lamb of God, and which shows us tentatively appropriating justification through His merit. We should all read carefully, “The Passover of the New Creation” (F 457-484) as a special means of help for our Memorial preparation. And may the Lord bless our participation therein. * * *

AM I OBSTRUCTING THE TRUTH ?

WE FEEL sure that all of the Lord’s people have only the best of motives. How could they have other than good motives and yet be recognized by the Lord? Selfishness may creep in and assert itself to some extent without being detected by the Christian, but when detected, it is to be restrained, put to death. The entire course of the Lord’s followers is one of experience in respect to personal imperfections of mind and body, and in respect to properly understanding the words and conduct of others.

We have some items that we desire to bring to the attention of such brethren as have to do with public speaking, introductions, funeral services, *etc.* Our suggestions and criticisms should be understood as intended to be helpful to the brethren themselves and to the cause we all love to serve.

Funeral Services

We are informed that, when serving at funerals, some of the brethren, anxious to tell the Good Tidings

respecting death and the wages of sin upon our race, and the redemption and the resurrection as the release from the penalty, are in danger of going to extremes. Sometimes they preach too long — attempting to tell more than is proper on such an occasion. At other times they are so intent upon presenting the Gospel message and Bible explanation respecting death, that they forget to speak a word of comfort to the bereaved members of the family of the deceased, or to make some reference to the deceased — his character, zeal for God, devotion to the Bible, or some other truthful eulogy comforting to the bereaved family.

We are not wishing to intimate in any sense that ordinary funeral sermons, which are wholly eulogistic and give no attention to the Bible teaching respecting death are right. We merely wish to suggest that a course of moderation is a wise one, bringing in an explanation of some of the Divine Plan, and making some reference to the deceased and his family, *etc.*

Let us seek to improve our understanding of the Word and its spirit, seeking also to improve our presentation to the public.

Introductions

Great care should be exercised in the selection of a brother to do the introducing of a public speaker. Far better is it that there be no introduction at all, than that a wrong one be made. The person who thinks the occasion a suitable one for showing off himself, his eloquence, his knowledge of the Bible, *etc.*, should not be entrusted with any work of introduction. The person who thinks it an opportunity to tell all he knows of the Divine Plan and to inform the audience in advance what the speaker intends to tell them, is just as much out of place as is the person who, being invited to offer an opening prayer, stretches it out into a discourse, wastes valuable time, and disgusts everybody with his lack of propriety. More harm can be done in two minutes by the person who introduces the speaker than the latter could undo in two hours.

Humility, modesty, and brevity are grand qualities everywhere, but are especially appropriate in those who would introduce a speaker, whether at a Class Extension Meeting, Pilgrim Meeting, or any other.

Prayer

On such an occasion, the one leading in prayer should make it merely an invocation. The audience has not come together to hear him pray, but to hear the address. His invocation should thank God for the privileges of the hour, for the liberty granted in our day, for the desire of heart to know the Truth, and for an open Bible. Requests should be made of the Lord for a Divine blessing upon the meeting — upon the audience, and upon the speaker, that the Lord's name may be glorified, that the Truth is advanced, and all who love righteousness be blessed.

The introduction should also be brief. It should not say, "The speaker will tell you what we believe," as though making a distinction between the audience and the small group in the audience who profess to be teachers. With greater humility, it should be something like this: "It is my privilege and honor to introduce the speaker of the afternoon. He comes to us

under the sponsorship of the *Bible Standard Ministries*, bringing, we believe, a message from God's Word. We trust that it will be convincing, encouraging, and helpful. Let us hear candidly, remembering the Master's words that we are to be sanctified through the Truth, and that His Word is the Truth. Let us therefore rejoice in proportion as the Word of the Lord is heard with the ears of our hearts. I now introduce to you _____, whose topic for the occasion is _____."

Proper Attire

At this time it may be advantageous to discuss the subject of a simple dress code for brothers serving as chairmen of local meetings, at conventions, or as speakers, or study, testimony, and praise service leaders. We should recognize that when we are before the brethren in a speaking or teaching capacity we are representing the Lord. Therefore, let us as His ambassadors seek to glorify His name not only in our deportment and speech but in how we are dressed, thereby reflecting credit on the Master and on the Gospel message. It is therefore recommended that a brother be well groomed, properly dressed wearing a neatly pressed suit of moderate design and color, white shirt with suitable tie, and polished shoes.

Presenting the Truth to the Public

In addition to this let us seek to improve our understanding of the Word and its spirit, seeking also to improve our presentation to the public. Make friends with the dictionary of the English language and purchase and make use of a thesaurus. This will provide you with numerous terms of like meaning, so that you may avoid using the same word over and over again. Some words that we tend to overuse are *Scripture*, *brethren*, and *we find*. Excessive word repetition can make your presentation very monotonous to listen to. On occasion, learn new words, include them in your natural everyday conversation, and then they will become natural to use in a Bible talk. Many of the brethren misunderstand, and therefore misuse the very words they present in their speech. Concentrate on determining the correct pronunciation [Note! This word is often misspoken as "pronunciation" which is not in the dictionary] of the words, even looking up those words that you feel quite confident with. Speakers should learn to use inflection in their voice and not to speak in one volume setting, whether it is too loud, too soft, or for the most part just right.

* * *

Professor Smyth and the Great Pyramid

The work and life of Professor Charles Piazzi Smyth are brought to our attention in the works of Professor John Edgar and his brother Morton. Their *Great Pyramid Passages* uses Smyth's *Our Inheritance in the Great Pyramid* extensively. In fact we might say quite truthfully that they update and clarify many points that Professor Smyth was not able to complete or was uncertain of.

As Professor Smyth had visited Egypt to study, explore, measure, and research the Great Pyramid, so did the Edgar brothers nearly fifty years later, with better equipment, to clarify various measurements made by Professor Smyth. For example, the latter lacked the financial resources to thoroughly clear the lower passages for correct absolute measurement, thereby removing any inaccuracies. Here the Edgar brothers were able to improve upon Professor Smyth by clearing all the debris of the centuries, thereby facilitating the accurate measurement and calculation of the passages.

While the Edgar brothers did not accept the notions of "British Israel," a belief that Professor Smyth had held, they nonetheless recognized the idea that the Great Pyramid was in effect "The gospel in Stone" with all the important features of the Biblical and Christian Truth of "Christ and Him crucified" symbolized in the structure of this remarkable building. In addition to this, it was seen that the very chronology of the Bible was to be found in the length of the passages of the Great Pyramid. Was it possible that the Almighty God had exercised His foreknowledge and caused it to be set in stone? No wonder sceptics ridiculed the idea; it was their only defense!

In the last quarter of the nineteenth century there was much interest generated by the Great Pyramid. A talented writer, Doctor Joseph Seiss of Philadelphia, Pennsylvania, sought to popularize the Gospel message of the Great Pyramid for the contemporary Christian public of his day. His work, *A Miracle in Stone* went through many and various editions. In London it was published by the highly respected and orthodox conservative *Christian Herald*. In distinct contrast, neither Professor Smyth nor the Edgar brothers had courted popular appeal, but rather they wanted to supply to serious Bible Students evidences which would strengthen their faith.

Some random quotations from *Great Pyramid Passages* will allow the reader to gauge something of the influence of Professor Smyth upon the Edgar brothers. Three should suffice:

(1) "It is Professor Charles Piazzi Smyth to whom we are indebted for a fuller knowledge of the scientific features monumentalised in the Great Pyramid as well as to the beginnings of our true understanding of the monument's religious teaching. The religious truth is, in reality, more essential to us than the scientific aspect of the building, for it is a corroboration of the Plan of Salvation contained in the Bible. The value of the purely scientific features, however, is that they prove the correctness of all the measurements of the Great Pyramid, and demonstrate a oneness of design which is too wonderful to be credited to human beings unaided by a higher intelligence." (*The Great Pyramid — Its Scientific Features*, p. 21).

(2) "Professor Charles Piazzi Smyth first drew attention to the fact that the Great Pyramid is exactly orientated, that is to say, its four sides are directed to the four cardinal points of the compass; and he pointed out further that when a vertical line is produced northwards, it passed along the central axis of the Delta region." (*Great Pyramid Passages*, Vol. 1, p. 18).

(3) Professor Smyth speaking of the huge blocks used in building the Great Pyramid states: "The joints are so close, that the edges of the two surfaces of the stone, and the filling of cement in between is comprisable often within the thickness of a hair." (*Great Pyramid Passages*, Vol. 1, p. 388).

The Edgar brothers wrote three volumes on our subject, one, concerned with the spiritual features of the Great Pyramid, the second on its scientific aspects, and the third one on the mathematics of the Great Pyramid. Each is a complete work in itself. The Great Pyramid poses to the honest skeptic an impossible challenge with a clear set of mathematical formula. It must be either right or wrong, and can be quite proved so. On the other hand the dishonest skeptic when faced with the hard and sound facts of the Great Pyramid will resort to ridicule and name calling. Often some have tried to "prove" some unbiblical theory with the Great Pyramid, which leads inevitably to disappointment and gives "ammunition" to skeptics.

Therefore, is it not reasonable to conclude that if the mathematical and scientific features conform to truth and are provable by empirical methods, would it be so unreasonable to accept the spiritual features as true? For they are not provable by human wisdom but are in the realm of faith. However, Professor Smyth believed and taught that there was a distinct correlation between the Holy Bible and Great Pyramid, therefore proof for the eye of faith can be found there (Isa. 19: 19, 20).

A word about the Edgar Brothers would be appropriate here. John was a lecturer at Glasgow University. He was a gynecological specialist holding the chair in that discipline at the University. He also wrote for the Scottish medical press of his day. He died of peritonitis in 1910 at the age of 48. His brother Morton lived until 1950.

* * *

Isaiah chapter 19

v. 19: In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

v. 20: And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.



Above: Prof. Smyth's home in Ripon, England

Below: Prof. Smyth's tombstone in St. John's graveyard, Sharow, England

Photographs used by permission of Brian Latty, England



Report from Great Britain

Dear Bro. Herzig, Grace be unto you, and Peace!

The British brethren are sympathetically aware of some of the difficulties and the sadness you have faced recently, and are prayerfully grateful for your efforts in spite of these things, and of those who labour with you at the Bible House, to maintain a service to brethren world-wide.

Looking back over the past year, the dominating feature was the sad loss of our dear Bro. Hedman. Although he never visited this country his personal influence in Britain was so strong that many felt as though they knew him, and when he died those of us who did know him personally felt that we had lost a trusted friend as well as a spiritual leader.

The Secular World

In Britain, it appears to have been dominated by three considerations. One is the rapid deterioration of law, order and morality in the land; another is the degree to which Britain should be politically a part of Europe, and the third is the effect on Britain of the world influence of Islam and the war in Iraq. The first two are watched closely by the brethren, since in both fields there are some aspects that are regarded as recognisable “signs of the times”, in keeping with forecasts drawn from Biblical prophecy by the Parousia and the Epiphany Messengers. The third — the world influence of Islam and the war in Iraq, is in the forefront of public concern because of Britain’s overseas interests and the significant Moslem element in Britain’s population. This is more difficult to evaluate in the context of Laodicean teachings because little appears to have been written on that subject.

All three of these considerations, however, have one thing in common. As the news media expose the motives, words, and actions of politicians under the pressures generated by these conditions, they breed cynicism and distrust in the voting public. Widely-published figures drawn from the polling of public opinion show a considerable downward slide in the confidence people have, not only in politicians, but much more significantly in the political process itself. This appears to be a direct result of the bright shining and revealing features of these Epiphany times, which is shaking those institutions that support the present order of affairs. The low voting figures are seen as dangerous, opening the way for political extremists to gain power with a minority vote at election time.

The Churches

In the religious sphere, the Anglican Communion is racked by seemingly irreconcilable differences between its opposing wings, the liberal and the conservative, over the issue of homosexuality, especially in the priesthood. A report issued by a commission appointed by the Archbishop of Canterbury in an attempt to avoid a major schism, has had the opposite effect, and appears to have exacerbated the situation.

The ordaining of women to the priesthood is still a contentious issue, while the Roman Catholic church, in particular, continues to be plagued by charges of turning a blind eye to child abuse by some members of its priesthood.

The Truth in Britain

The brethren’s interest in such unsavoury matters as the foregoing rests solely on the possible effect on Christian churchgoers. Many of us thought that such revelations would have led to a mass movement of right-minded Christians away from the churches, in a search for something better — something which we could offer. There are little or no signs of this, however. Certainly the movement away can be seen in falling church attendances and the closing of church buildings, but evidence of a desire for something better is sadly lacking. Public witnessing in various forms, undertaken by the brethren as individuals or staged as Ecclesia events, elicits only desultory interest. We nevertheless live in hope and our Christian witness work continues.

Among the brethren, the spiritual highlights of 2004 were again centred on our two Conventions, one at Hyde and one at Sheffield. These spiritual occasions have brought us many blessings as they have continued down through the years, bringing memories of dear ones who are no longer with us. Surely, their memory is blessed. Also notable is the zeal and commitment of our younger brethren, evidenced by their participation in the work involved in these events, and particularly in the fine standard of discourses delivered by those taking part in Symposiums.

At the Hyde Convention we had the privilege of a visit by our dear Bro. Dan and Sr. Sue Herzig. The benefit of their time with us was such that not only did we enjoy the fellowship and the fine discourses our dear brother gave, but he also demonstrated new means of presenting the Truth itself, using some of the

latest technological developments. The spirit of the Truth abounded during the whole period of their stay.

Work on the UK Web Site has increased over the past year, with three official web sites now up and running, "The Present Truth Library" (www.epiphanystudies.co.uk) being the latest addition. This site is dedicated to the works of Bro. Johnson. The number of visitors increases each year on all our sites, evidencing interest from countries of every continent, and over 13,000 pages were opened during 2004.

Early last year the centre of operations was moved to the Hyde Ecclesia meeting hall, where a storeroom was converted into a comfortable computer office. Each week brethren meet there to assist in scanning and preparing articles for use on the various websites.

Work continues on scanning and proof-reading for the "Epiphany Project," in co-operation with brethren of the U.S. The work of transcribing the old reel-to-reel tapes to compact disc continues, but at a much slower rate than before due to the heavy work loads of the key brethren concerned. This year we hope to make

substantial progress in saving more of these very old but valuable tapes in a permanent format for future use. It is intended that these talks will be made available to the brethren in due time. Further, we began to clean up and save onto compact disc the voice of Bro. Johnson. This is a very exacting operation, time consuming, and requiring specialised computer programming.

In Conclusion

The British brethren are in good heart. Ecclesias around the country remain strong in fellowship and study. Our Pilgrim and Evangelist Service schedule continues to maintain those vital links between the work of the Movement and those whom it serves, while isolated brethren are contacted and encouraged personally from time to time throughout the year.

May the Lord's rich blessing attend your service, and prosper the work of all at the Bible House.

Faithfully your brother in the Master's Name,
H.W. Roberts for the LHMM of Britain

* * *

Timepiece

Zion's Watch Tower, December 1, 1910

LOSING THE SENSE OF SIN

We are finding that there are crowds at all the Legislatures, State and National, buying legislation all the time. And the horror of all this is that many of these men have not moral sense enough to realize that they are both dishonest and dishonorable! They are surprised that such a turmoil is aroused over the mere giving and receiving of bribes. Now, these men are our so-called respectable men. They are the men who wear high hats and frock coats, and go to church and have boxes at the opera or symphony concert. Have they lost all sense of honor and honesty? Has their moral nature become atrophied by the handling of bribes as are the hands of certain men paralyzed who work in certain chemicals? And when we turn to our own neighborhood, we find contractors cheating the builders by poor material, and laborers cheating the contractors by slovenly, deceitful work. The city employes are cheating the city in every way — by short hours, exorbitant and unearned salaries, illicit

favors shown by one to another, bills entered for things never bought.

When we turn to business we find graft being practised everywhere: merchants paying for markets, employees being bribed to get trade of their employers, newspapers being controlled by advertisers. Any employer of numbers of young men will tell how rare the sense of honor and honesty is among them; how they will shirk work, and feel no constraint to render full and interested service. Young men steal stamps and even money to pay betting debts. Even college boys cheat in entrance examinations.

Now, if this goes on much longer, where can we issue except in moral chaos? We need a new sense of honor; we need a new generation of men with such a sense of honor that they will despise and turn from anything that deprives them of pure hands and clean hearts, who will hate a lie in any form.

* * *

Report from France

Dear Brother Herzig, Greetings in the precious name of Jesus! On behalf of all the French-speaking brethren I present this report. First, we wish you, as well as all the co-workers of Bible House, a happy New Year, and that the Lord will provide the help that you need in your new responsibilities. We assure you of our daily prayers.

More particularly, we have in memory Brother Hedman, who left us at the beginning of 2004, after 18 years in his office as Executive Trustee. We also think of Sister Hedman and her family and we keep in memory, dear Brother, the loss of your wife in death.

Publications: the work is continuing with the same regularity as previous years: six issues of *l'Étendard de la Bible* and six issues of *La Vérité Présente*, each year. This work is done by the same workers, among whom are many sisters. We thank them all, from the translators up to those responsible for expediting publications. We were able to publish, a voluntary issue in a limited number, the booklet *Centenary of the Truth* in France.

Internet: Our sites remain well visited. We opened one for Israel specially; refutations, based on the Bible, reason and facts, of deceitful films or articles about Israel, got us very hearty thanks. Articles from *The Bible Standard* or from our booklets are put in prominent position. Some Israeli sites kept some of our articles and archived them.

As it was explained in a previous report, our various sites including the site of the LHMM remain well visited. Very interesting questions are asked to each webmaster. Subscriptions for *L'Étendard de la Bible*, demands for volumes, booklets, and special issues of *E.B.*, etc. reward this new branch of work.

Each web master has a small reserve of literature which can be supplied again during the conventions, which limits the expenses of sending. The seed continues to be thrown; the Lord makes it and will make it bear fruit.

Cameroon: The situation in this country is far from flourishing. I did not get any answer to three letters: in addition to bad postal functioning Brother Mbem was hospitalized several times.

Israel: We remain in touch with very active friends who made their aliyah. There is a true desire for peace, but we shall not linger over a subject constantly put in evidence in the world press. Even if some political

decisions in Israel can surprise us, we always keep in mind that everything is under the Lord's control (Daniel 2: 21-23; Deut. 29: 29).

Political and social situation: In spite of all the sincere efforts of the government to control unemployment it continues to increase in many areas; this is accompanied with dismissals due to "relocation of factories" to foreign countries where workers are paid less, particularly in Asia. This feature, besides natural disasters, reminds us of Jer. 25: 32.

This state of things increases the political tensions, and the controversy becomes more marked concerning the constitution of the European Union.

It will certainly be made, in harmony with Zeph. 3: 8. We also remember that the 10 groups of languages of Zach. 8: 23 were present at the Berlin Congress of Nations in 1878 when they allowed the Return of Jewish people to their land. They are meeting again in the European Union to condemn Israel. We think that this situation will worsen.

Religious aspects: The battle for undenominationalism seems to have been won, but various incidents and comments let us suppose that it is only a respite.

An ecumenism, "widened" to the Moslems, also shows itself. There are numerous calls to the State or to the regional public bodies, to get funds to build or renew buildings of different confessions, especially Catholic and Moslem.

As to the Protestants, their leaders take more and more position on behalf of Palestinians, which raises strong, but rare protests, from some ministers.

The Truth people: Our three Conventions, with an average audience of 130 or 140 each day were richly blessed. At Summer convention a brother and a sister were baptized and there was a child blessing service for two boys; so we had the opportunity to show the difference between baptism and child blessing.

We end this report by conveying you the assurance that all the brothers and the sisters pray so that the Lord helps you in a special way in your office, and to overcome the sorrow aroused by the loss of your spouse.

We join heartily to this assurance and we ask you to share our best Christian wishes with the brethren of Bible House, in harmony with John 5: 30.

Your brother and fellow servant in Jesus our Saviour,
Brother Gilbert Hermetz

Report from India

Dear Bro. Ralph: Greetings to you in the name of our Lord. At the outset I would like to thank God and His Son Jesus Christ for the providence provided throughout the past year, and we implore Him to extend His care and grace to us as we keep moving on into the Millennium.

I extend my sincere thanks personally and on behalf of all the LHMM brethren in India to you and the members of the Bible House for being kind enough to guide us in our spiritual walk of life, and in particular for sending *The Bible Standard* and *The Present Truth* which come to us as a perennial source of spiritual food, and we entreat you to provide these and other study materials in the days to come.

I am making periodic visits to ecclesias that are stationed out at different places in three different states — namely Kerala, Karnattaka, and Tamil Nadu. To do the Lord's work we need a regular source of money and the way to raise it is to sell our publications. Though many long to own our books they find it difficult to purchase them. At times they are given free of cost or at subsidised rates. Even then others find it hard to fix the bill in one stroke, so much so that I give them the option to pay the amount in easy installments. Thus the books are placed and Truth is propagated. The money that I get through the sale of books, annual subscriptions, and a few contributions received by way of "good hopes" is spent wisely and frugally by me.

The general work is carried on with the cooperation of Elders, Evangelists, and Ecclesia members. To bring down the postal expences, the distribution work is entrusted in the hands of three brethren belonging to three different states. For the rest of the states in India the magazines are dispensed from my place in Chennai. Almost every month I pay a visit to these states carrying the magazine bundles and hand over to the respective persons and later I stay behind to attend a full-day service or convention — to deliver the Lord's message. The brethren who receive the magazine bundles from me, then and there deliver some in person, and to others by mail at their own expence. These brethren at various centres are helpful in dispensing the LHMM publications.

The bygone year was full of ups and downs, nevertheless we praise God for His benevolence. To many of us who live in India's southeastern coastal areas, 2004 ended on a sad note. The 26th of December was a full moon day and paradoxically it turned out to

be a Black Sunday. Many were unaware of the huge seismic sea wave which would cause thousands to lose life or become homeless. The city of Chennai and many others woke up to face the Tsunami of death and destruction. The fisherman folks who adorned the coastlines for ages had to bear the brunt when Nature's fury ravaged their hamlets.

The city Chennai which held until this day the pride of having a 3 km-long beach, the longest in Asia, was breached. Being a Sunday it was buzzing. Elderly couples were on their morning stroll, the joggers were sweating it out, and vendors were having brisk business. But all this within a flick of a second disappeared. They were sucked up by the killer waves. Throughout the day the waves kept throwing dead bodies onto the shores.

At times even tragedy like this brings pleasant tidings — people belonging to different nations, communities, religions, castes, creeds, and so on, forgetting their age-long differences and animosity crossed these barriers and rushed rapidly to help the victims. Their timely help will speak volumes.

The occurrences of earthquakes and massive ocean waves causing great havoc to life and property are visible signs that we are in the great Time of Trouble. The time for its fulfillment is at hand. While such natural calamities occur right in our own day, we cannot be indifferent to what our Lord prophesied centuries ago: "And there shall be great earthquakes in diverse places and famines and pestilences and fearful sights and great signs shall there be from Heaven" (Luke 21: 11).

We know positively that the new Dispensation is at our doors — the Millennial Mediatorial Kingdom in which Christ and His Elect will bring order out of confusion — supplanting ignorance, superstition, and error with Truth and knowledge of the Lord.

We rejoice even in much tribulation, beyond the rising tide of revolutions and anarchy in our day which as a dark cloud covers the whole social world, there is a silver lining. Beyond the cloud will rise the glorious Sun of Righteousness with healing in His wings. This will bring to the world of mankind the rich blessings of Divine favour secured through the precious blood of Christ Jesus. The Paradise lost in Adam will soon be regained!

Closing with greetings to you and all the members of the Bible House.

Your brother in the Lord's service, S. Lambert
January 4, 2005

The Life of Sr. Norma Herzig

Sr. Norma, wife of Bro. Ralph M. Herzig, passed away October 20 of last year.

Norma Carolyn Bruhjell was born in Minneapolis, Minnesota on April 6, 1925 into a Norwegian immigrant family. She was the daughter of Olaf and Olava Saugestad Bruhjell. Norma was proud of her Norwegian heritage, particularly when it came to its strong Christian influence and background.

Norma's father Olaf was descended from a long line of Lutheran Ministers on both sides of his family. This ancestral line can be traced back as far as 1692. His maternal grandfather, Harald Ulrich Sverdrup, wrote helps for *Luther's Little Catechism*, which was published in 1874. By 1923 it had reached a circulation of 600,000 copies. He was always dearly loved by his congregation. Harald and his wife Karoline had eight children — five sons who all became theologians, and three daughters who all married ministers. (One of these daughters, Karoline Metella Sverdrup, was her father's mother and Norma's grandmother.) Harald's oldest son Jacob Sverdrup became a Lutheran Bishop. Another of his sons, George Sverdrup, came to the United States together with Professor Sven Oftedal. Together they founded Augsburg Theological Seminary, now Augsburg College, in Minneapolis.

Norma's parents Olaf and Olava felt somewhat stifled by the doctrines of the Lutheran Church and embraced the concept of freedom of religion that existed in the United States. About 1916 they both read volume 1 of *Studies in the Scriptures* and gradually became acquainted with Pastor Russell's writings. They learned the Truth on the consciousness of the dead, hell, and immortality of the soul. Following the division after Pastor Russell's death, they did not know where to turn for the Truth. About 1923, Norma's mother became aware of Bro. Johnson's writings, and accepted the Epiphany Truth. On the other hand, Norma's father, initially accepting the Parousia Truth, with the advent of the various errors of the many groups, became disenchanted — then religion became a source of disagreement in the household. As time went on her parents mellowed in this and gained more respect for one another. In fact, when it came time to discuss their funeral arrangements both of them decided to have Bro. Tom Cimbura of the Minneapolis ecclesia officiate.

Norma grew up during the Great Depression in a family of six children — four boys and two girls. Money and material possessions were scarce. Her father, a watchmaker, was able only to find part-time employment during these years. Her mother worked in a school cafeteria to help make ends meet. Nevertheless, her childhood years contained many happy experiences with her family and neighborhood friends. It was a musical family and Norma studied the violin. They often spent leisure time playing musical instruments and singing, sometimes for the entertainment of the neighbors.

As a young girl, Norma was helped in the Christian way by her mother — together they would study Pastor Russell's writings. Norma attended the meetings in the Minneapolis class. Sr. Olive exposed all of her children to her understanding of the Bible and Norma was always very interested in Bible things. When Norma was twelve years old, Bro. Johnson visited Minneapolis on a pilgrim trip. She indicated to him that she desired to be baptized in symbol of her consecration. He felt that she was a little young and advised her to wait one year when he planned to return. Here again, the Lord overruled and she had to wait three years for another pilgrim to visit Minneapolis. And then she was immersed by Bro. Eschrich at age fifteen.

After Norma graduated from North High School in Minneapolis in 1944, she went to work for the railroad. Because of World War II, there was a shortage of male workers and she was employed earning a man's wage. She wanted to pursue a college education, but it was almost out of the question in those days for a woman in her socioeconomic class. She attended various conventions with her mother, and in 1949 met her future husband, Bro. Ralph Herzig. They started a serious relationship, beginning the Christmas of 1952, and became engaged in February of 1953. She wrote in her "Precious Moments" — memories written for her grandchildren Bethany and Jacob: "Grandpa sent me a beautiful orchid corsage to wear to church so everyone would know that I belonged to him. He gave me my diamond in April when I visited him in Massachusetts." Most of their courtship was via U.S. mail — one day she

received five letters from him. Ralph and Norma were married at the home of her parents on July 18, 1953. Bro. Alex Wayne, of Des Moines, Iowa performed the ceremony and Norma's sister Leona Duncan played the piano. Her matron of honor and sister-in-law Mildred Bruhjell, said "It was a beautiful ceremony and everything went very smoothly."

The couple made their home in Pittsfield, Massachusetts where Ralph worked as a carpenter. They spent one year living and working at the Bible House in South Philadelphia. They later built a house in Lenox, Massachusetts where they lived most of their married lives. The marriage produced two children — Joy Carolyn and Gail Andrea. Norma worked for the Lenox Public Schools as a teacher's aide and in the special needs department as a secretary. She was last employed at Lenox Savings Bank as an executive secretary to the president before retiring in 1992.

Norma's married life was busy and eventful. She and Ralph made the Lord, the Truth and the Brethren their top priority. Norma was secretary of the local ecclesia for 23 years. She entertained visiting pilgrims and evangelists from all over the United States as well as from foreign countries in their home for meals and overnight visits. Norma also hosted the local brethren for countless meetings on Sunday mornings and Wednesday evenings. She traveled with Ralph when he served as a minister of the LHMM. Most of the trips were to the classes on the New England Circuit, but she accompanied him to other classes and conventions throughout the country. Norma always relied on her Lord for comfort, strength, and support.

In 1976, Norma began taking courses at Berkshire Community College in Pittsfield, Massachusetts. She loved going to classes and learning — education opened her mind and brightened her spirits. Working during the day, she studied on nights and weekends. Norma graduated with an Associate of the Arts degree in 1984, and from Massachusetts College of Liberal Arts with a degree in English in 1989.

Ralph and Norma celebrated their 50th wedding anniversary on July 19, 2003 at Salisbury Estates in Pittsfield. Many family members and brethren gathered to pay them tribute. Bro Daniel Herzig was Master of Ceremonies and gave a short discourse on "Christian Marriage." Bethany and Jacob Mullen sang "The Gift of Love" and Bethany played the viola.

When Bro. Ralph was elected Executive Trustee of the LHMM in March of 2004, Sr. Norma looked

forward to helping him in his new position. She was willing to move to Chester Springs, Pennsylvania even though she knew that her health was failing. The brethren at the Bible House were kind to her and supportive to Bro. Ralph. They visited her often in the hospital and the Byrn Mawr Rehabilitation Center. When she returned to the Bible House for the last time from the Center, she told Joy "I'm so glad to be home." Joy asked, "Does the Bible House feel like home?" Her reply was, "Oh, yes, and it was such a beautiful day and a lovely drive!" The brethren are to be credited for making her feel at home.

A few days later she reentered Paoli Hospital, where she died on Wednesday, October 20th of heart failure complicated by pneumonia. Bro. Ralph, Bro. Herbert Hoague, and Sr. Barbara Hoague were present. Bro. Hoague offered a prayer at her bedside mentioning her special hope of being one of the last Youthful Worthies. She went to sleep peacefully.

During a private family viewing at the funeral home Sr. Myrl Herzig testified to Sr. Norma's bravery throughout her life and especially in connection with her recent move to the Bible House. The funeral was held in the LHMM headquarters chapel, conducted by Bro. David Lounsbury. Sr. Joy Mullen played the organ. Bro. Jack Zilch officiated at the cemetery.

At the Pittsfield/Lenox Ecclesia's New Year's Eve Testimony meeting the brethren testified to the memories and lives of both Bro. Bernard Hedman and Sr. Norma Herzig. They remarked how eventful and momentous the past year had been for the brethren in their class. Sr. Ann Kelly remembered how Sr. Norma was willing to share her experiences in the Truth with the younger brethren.

Pastor Robert Kyte, Senior Pastor of The First Congregational Church in Dalton, Massachusetts wrote in a letter: "Dear Joy, I write to let you know that Steffie [his wife] and I are thinking of you, Roger and your family during these days of loss and memory. Reading about your mother's death brought back a memory of meeting your parents at the time of your wedding. I was impressed by the strength of their Christian faith and their quiet sincere manner. Your wedding was wonderful and memorable, one of my favorites when I look back. I hope that your mother will continue to bless you through your memories."

A Thank-you Note

*Dear Yahweh
I've talked to you
So often through my life.
And you've seen me through
the floods;
the sunshine;
the tornadoes,
and soft rains.
How do I say "thank you"
For life - a privilege.
Do others think
about that?
I am grateful to have lived,
and learned,
and sought -
To fill my days with good.*



*And what of the future?
I know that is hidden
In the hollow of your hand.
But whatever and whenever -
The anticipation is joyful -
Someday my eager response
To your call
To come forth -
From the great sleep.
To once again know
The joy of my hand in yours,
Guiding, this time,
Through eternity.
It is enough for me.
From a grateful child
- By Norma Herzig*

We also remember . . .

Bro. Richard Herzig died December 11, 2004 at 70 years of age. He was from El Cajon, California. He is survived by his wife, Eileen; sons, Stephen and James, and daughter Kathryn Cook; father, Gerald Herzig, Sr., brother Dan Herzig and sister Barbara Hoague.

Bro. Uriah Perry who met with the Bartons, St. Catherine, Jamaica ecclesia passed away on January 20.

Bro. John Green died February 1 at 73 years of age. From Indianapolis, Indiana, he is survived by his wife, Henrietta.

Sr. Thelma Starcher, of Stow, Ohio died February 17. The funeral service was on February 23, which would have been Sr. Thelma's 90th birthday.

Bro. Clell Mingus died March 7. He was husband of Doris Mingus of Athens, Ohio. The graveside services were held on March 10.

Bro. Alton McDonald died March 21 and was 92 years old. He leaves his wife, Sr. Helen McDonald, and four children. He lived in Wilbraham, Massachusetts.

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The Present Truth
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 1156 St. Matthew's Road
 Chester Springs
 Pennsylvania 19425-2700
 United States of America

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ANNOUNCEMENTS

LHMM U.S. CONVENTIONS

Effective in 2005, LHMM conventions in the United States will be reduced from eight to four per year. Previously, conventions were held in eight different states annually, but with the new schedule, conventions will be held in each one of these states every other year.

2005 (Alternation)		2006 (Alternation)	
California –	March 11-13	Florida –	March
Massachusetts –	May 28-30	Michigan –	May
Ohio –	July 22-24	Pennsylvania –	July
Illinois –	September 23-25	Oklahoma –	September

Please note: Beginning in 2005, the first quarterly issue of *The Present Truth* magazine will be called the Spring issue, followed by the Summer, Autumn, and Winter issues respectively.

BIBLE STANDARD CYCLOPEDIA

This compact-disk library is the culmination of a three-year-long effort, supervised by the (joint) U.S. Webmaster and others, under the auspices of the Bible House. Several dozen brethren throughout the U.S. and the U.K. lent their time and talents to this project. The disk contains the full 17-volume *Epiphany* set of Bro. Paul S.L. Johnson, and other publications of interest to Bible Students, including the *Studies in the Scriptures*.

The disk is supplied with instructions for installation and costs \$12.00, plus \$1.00 for postage. *System Requirements:* Windows 95, 98, 2000, ME, XP. (*Mac users, please contact us for installation instructions.*) To order, send check or money order to: LHMM, 1156 St. Matthew's Road, Chester Springs PA 19425-2700. For technical or other information relating to this product contact us at editorial@biblestandard.com.

BACK ISSUES OF *The Herald and Bible Standard*

The study of earlier issues of these magazines is helpful to a proper understanding and appreciation of subsequent issues. Therefore we earnestly advise all to order the back numbers (published from July 15, 1920 through December 1951 as *The Herald of the Epiphany*). We offer these at 10 cents per single copy. Up to the year 2001 single issues are 20 cents; for 2001-2003, \$1.00; thereafter \$2.00. We also offer bound volumes (stiff black cloth binding) as follows:

1920-29, 1930-39 or 1940-51 *Herald*; 1952-56, 1957-61, 1962-66, 1967-71, 1972-76, 1977-81, 1982-86, 1987-91, 1992-96, 1997-99, and 2000-02 *Bible Standard*.

Each volume is \$27.50. Some bound volumes may be on back order, and we cannot guarantee that every past issue is available in the bound volumes.

PRESENT TRUTH BACK ISSUES

Now is the time to complete files or order special issues, before our supply of many issues is exhausted; 35 cents per copy in quantity for issues prior to 2002; thereafter, \$1.00 in quantity, \$2.50 for a single issue. The latest topical index to back issues is in the November-December 1995 issue.

We furnish 48 issues of *The Present Truth* in a stiff black cloth binding (one volume) for \$35.00. We group them so as to have an index in the back of each volume as follows: 1932-35, 1936-39, 1940-43, 1944-47, 1948-51, 1952-59, 1960-67, 1968-75, 1976-83, 1984-1991, and 1992-1999. The 11 volumes for the years 1932-99 cost \$35.00 each, at a total of \$385.00.

We also supply earlier issues in three volumes, 1920-23, 1924-27 and 1928-31, which contain almost all articles in those issues. To ensure these prices, we supply all issues. Delivery may be delayed on these orders due to preparation and binding time.

REPRINTS OF PASTOR RUSSELL'S WRITING

Please note: We regret that Volume two of the Library Edition of *Studies in the Scriptures: The Time Is At Hand*, is currently out of stock. Arrangements are being made for its reprinting, and we will advise when it is available.

The following are not our publications, so stock is limited.

<i>What Pastor Russell Said</i> (Question Book).....	\$11.50
<i>Expanded Biblical Comments</i> (1879 to 1916 inclusive).....	\$28.50
<i>Pastor Russell's Sermons</i>	\$ 9.50
<i>What Pastor Russell Wrote</i> (Overland Monthly).....	\$ 8.00
<i>What Pastor Russell Taught</i> (Covenant Book).....	\$ 8.50
<i>Tabernacle Shadows Helping Hand</i>	\$ 7.75

Several new computer software systems have been installed at the Bible House, including an accounting /orders /inventory system. Detailed recording of transactions on the new software began in June 2004. We will not be able to give the financial report for 2004, but will make a report for 2005.

HYMNS FOR 2005

On the first of each month, the day's hymn is our hymn for the year, 244, "Thy Will be Done"; on other days, please use the fifth in each Manna listing.